A LETTER OF MENASSEH BEN ISRAEL.

THE letter which is here published for the first time is a holograph document written by the famous Menasseh Ben Israel from Amsterdam in 1648. It occupies two large folio pages, written in a tiny but very legible hand, and runs into a third page, a facsimile of which is here given. It was found in Spain, and bought by me in Lisbon. Unfortunately it is difficult to decide to whom it was addressed. Menasseh boasted of his acquaintance with many of the non-Jewish savants of his time. The fact of its having been in Spain and written in Spanish might suggest its being addressed to a learned Spaniard who had written on Bible chronology and whom the writer regarded as an authority on the subject. The greater part of the letter, dealing with chronology, though ingenious, is of less importance than the conclusion of the letter, which gives very interesting autobiographical details. It settles doubts which had arisen at least with regard to one fact, for it proves that Menasseh Ben Israel was born in Lisbon. In all probability also it implies that he had carried out his intention of visiting America, although his statement that he had "lost his estate in the varying fortunes of America" is capable of the interpretation that he had invested money in some trading expedition to Brazil, which had not turned out satisfactory. But the facilities for making such American investments were not so great 250 years ago as they are, unfortunately, to-day. The account of the Rabbi's division of his day is distinctly interesting, and suggests a parallel with the famous letter of Maimonides, written when the latter was Caliph's physician at Cairo.

&c. las q̃ tengo entre manos, son, Nuestra historia desde el tiempo en q̃ acabó Flavio
Josepho hasta nuestros tiempos. Notas sobre todas las obras del mismo Flavio
Josepho. De la divinidad de la Ley de Mose contra epicureos: y una bibliothe-
ca de todos los L.os Hebreos, materias, y juizio. obras en q̃ no tengo poco trabaja-
do, sin fruto, pues q̃ no tengo Mecenas, ni tampoco quien se quiera persuadir que
para aquel officio del Talmud se podrian hallar muchos, y para estotro de may
honra y utilidad a los nuestros, raros. Con esto me despido y hora Vale amantiss.o S.

el Haham Menasseh ben Israel

GRATVLAÇAO

DE

MENASSEH BEN ISRAEL,

Em nome de ſua Naçaõ,

Ao CELSISSIMO

PRINCIPE DE ORANGE

FREDERIQUE HENRIQUE,

Na ſua vinda a noſſa Synagoga

de T. T.

Em companhia da

SERENISSIMA RAYNHA

HENRICA MARIA

DIGNISSIMA CONSORTE

DO AUGUSTISSIMO

CARLOS

Rey da grande Britannia,

França, e Hibernia.

Recitada em AMSTERDAMA, aos

XXII. de Mayo de 5402.

1642.

The Encyclopaedic works which he said he was writing do not appear to have ever been published. Perhaps they will turn up hereafter as the spoil of some hunter after modern MSS. His Bibliography especially would have been of value. It is referred to in Hottinger's *Bibl. Orient.*

The other facsimile is that of the title-page to an exceedingly rare pamphlet by Menasseh Ben Israel, the use of which I owe to the courtesy of my friend Mr. Israel Solomons, of 118 Sutherland Avenue. It is a small quarto of eight pages, probably printed by Menasseh himself. It contains a congratulatory address in Portuguese, addressed by him, in the name of his "nation," to the Prince of Orange on his visit to their Talmud Torah Synagogue, on May 22, 1642, in company with Queen Henrietta Maria of England, "worthy Consort of the Most August Charles, King of Great Britain, France, and Ireland." This seems to be the oration referred to by Lucien Wolf on page xxiii of his introduction to "Menasseh Ben Israel's mission to Oliver Cromwell." If this is the case the pamphlet, as appears from the facsimile, is not accurately described. Or was there a separate pamphlet "extolling the Queen of Charles the First"?

The address of congratulation is dedicated to the six Parnassim of the Congregation:—

"O Senhor Doctor Abraham Ferrar.
O Senhor Aharon A-Coen.
O Senhor Yeosuah Yesurun Rodrigues.
O Senhor Moseh de Mesquita.
O Senhor Jahacob Coen Enriques.
O Senhor Abraham Franco."

The contemporary hand has added to the second and last name respectively the names "De Zouveiro" and "Mendes." Menasseh is fond of dedications, and sometimes contrives to introduce two into a single pamphlet.

In the body of the Address precedence is given to the Queen, probably because she was a lady. Historically, it is not without interest, because it brings Menasseh Ben

Israel into connexion with the Royal House supplanted by his patron Oliver Cromwell. The Prince of Orange is praised for his capture of the impregnable citadels of "Belduque[1], Grol, Wesel, Mastrick[2], Breda, and other cities, as of the greater part of Brazil, and so many more conquests in burning Africa."

Of himself and the other Jews he says that they recognize no longer Portugal or Spain, but Holland, as their native land. Perhaps Mr. Solomons will publish the little tract on some future occasion. It quite deserves to be preserved.

To return to the Letter. Three of his promised works are referred to eight years later as still unpublished, but "ready for the press," in the seventh section of the *Vindiciae Iudaeorum* published by Mr. Lucien Wolf. They are there described as:

(1) Bibliotheca Rabbinica.

(2) Historia sive continuatio Flavii Iosephi ad haec usque tempora.

(3) De Divinitate legis Mosaicae.

A recent visit to Amsterdam has enabled me to investigate the question as to the identity of the person to whom the letter was addressed, and, on the whole, I incline to the belief that Menasseh's learned correspondent was Gerard Voss, who was one of the most distinguished humanists of his time. At the date of the letter he was professor in Amsterdam and Canon of Canterbury Cathedral. He died on April 17, 1649, and a work of his on bible chronology was posthumously published. This was the *Chronologiae Sacrae Isagoge sive de ultimis mundi antiquitatibus*, Hague, 1659. This little work does not, so far as I could tell by a hasty examination of the copy in the Bibliotheca Rosenthaliana, refer to Menasseh Ben Israel by name, but it deals with points touched on in the letter, e. g. the two periods of 430 years in paragraphs iv and vii. Moreover Gerard's son, Dionysius (not John Gerard, as Lindo says), translated Menasseh's *Conciliador* into Latin in 1633, when

[1] i. e. Bois-le-Duc = 's Hertogenbosch. [2] Maastricht.

a young man of twenty-one. It is less likely that the correspondent was John Pineda, of Seville, who entered the Society of Jesus in 1572, and was therefore probably dead in 1648, though he lived to eighty, and wrote on Job and Ecclesiastes. It might have been Terence Alciato, a Jesuit professor at Rome, who died in 1671, but it was certainly not Hugo Grotius, who died in 1645.

There are at least four letters of Menasseh in Amsterdam. Of two of these, Dutch translations have been published by my friend Mr. J. W. Hillesum, the amiable librarian of the Bibliotheca Rosenthaliana, in his article on Menasseh Ben Israel in the *Amsterdamsch Jaarboekje voor* 1899 (L. J. Veen, Amsterdam). I hope he will publish all four in England and English. The two letters are both in Spanish, and addressed to Isaac Vossius in Stockholm. They are dated January 10, 1651, and March 10 of the same year, and contain an offer of his services to Queen Christina. He suggests that his *Bibliotheca Rabbinica* might serve as a catalogue to her Hebrew collection, and would cost six or seven thousand florins. He adds that he cannot publish all he wants as he has lost his fortune in Brazil and Poland!

Altogether a closer study of Menasseh would seem to be detrimental to our admiration of his merits. He strikes one as snobbish and mercenary, and the jealous care with which the Portuguese Jews of Amsterdam refuse inspection of their archives may be due to a pious desire to protect the memory of their ancestors. Perhaps M. Cardozo de Bethencourt may succeed in throwing some light on the period. He is a *persona grata* with the Portuguese, and has, I understand, found proof that the restoration of the Jews to England was due not to Menasseh, but to the Parnassim, who sent him to England, and had been in correspondence on the subject with the Dutch Minister years before Resettlement Day.

E. N. Adler.

TEXT OF A HOLOGRAPH LETTER OF MENASSEH BEN ISRAEL.

Amsterdam ultimo de Jan^{ro} 1648.

Mag^{co} y muy docto S^{r}.

En dos lugares de la s.s. en materia chronologica, hallo solam^{te} entre los nuestros | duda, y son sobre la duracion dal cap^{o} de Egypto, y del sagrado Templo : por q' con- | tando los años de los Reyes de Israel desde el principio de Jeroboam hasta el | cap^{o} de Ossea, se hallan 241, y al mismo paralelo contando los de los Reyes | de Jehuda hasta el sexto de Hizquiahu enel qual sucedio la dicha captividad | se hallan 261 : en todo lo demas, siguen todos los Hebreos una misma opi- | nion en la computacion de los años, sin q' entre ellos aya alguna controver- | sia. Por lo qual no seria de parecer q' en esto se alterasse la opinion commu^{n}. | Con esto presupuesto, respondiendo por orden a sus objecciones de vmd, digo q' no siem- | pre se an de considerar los años q' la s.s. señala de una misma suerte, mas | es fuerça p^{a} la conciliacion de algunos lugares q' una vez se ayan de entender | cumplidos, otra empeçados, como se podra ver en la seg^{da} parte de mi conciliador | s^{e} los Rey. 9. 32, e. g. 37 et in aliis locis, de otra manera no avria alguno q' pudiesse | dar salida a muchas difficuldades y ansi unas vezes dezimos, se usurpa el nu- | mero rotundo (p^{ra} p^{te} 987), otras q' un dia entrado enel año se cuenta por un año, | y aun otras, q' q^{do} dize tal año, se ha de entender passado aquel año. Y no se pueden | entender los años assi mismo ajustados sin mas ni menos dias como ya algun dia | platique una nueva secta de Theologos (de quo vide in pref. de Term. vitae). Por | lo qual no seria de parecer q' se alterasse la computacion de los años hasta el | diluvio q' fue a los 1656 de la criacion del mundo, en cuyo año hizo Noah | los 600 de sua vida ; y Metuselah, murio : y assi dizen los Antigos sabios, q' aver es- | perado el dio bendito aquellos 7 dias (gen. vii. 4) fue p^{a} q' antes del diluvio se acabasse | de celebrar los 7 dias funerales del dicho Metuselah.

II. Es assi mismo contra el sagrado Texto, dezir q' la concepcion de Abraham fue | a los 131 años de Terah su padre, pues claram^{te} dize (gen. xi. 25) *Y fue Terah | de 70 años y engendró a Abram :* segun esto enel año 70 de Abram que fue | el de 3018 le revelo Dios la captividad de sus hijos por espacio de 400 años, que | con 30 mas desde este tiempo hasta q' tuvo a Ishac, siendo ýa de 100 años (gen. xxi. 5), | se integra el numero de los 430 del Exodo cap. xii. Y porq' la s.s. dize enel gen. xii. 4 | q' *Abrā era de 75 años quando salio de Haran,* sueltan Tocaphot y el seder olam esta | difficuldad, diziendo q' dos vezes salio de

Haran porq' despues q' Dios le reveló esta prophecia | volvio a Haran, y alli estuvo cinco años, y se volvio a salir. |

III. Deste tiempo se an de contar los 430 años del cap° de Egito: y no obsta d[ ]se | enel Exodo *la estancia de los hijos de Israel,* porq' segun observaron los Antigos | los Patriarchas gozaran todos deste illustre nombre, y ansi lo affirman en Beresit | Raba Parasa. 63. Pruevan q' Ishac se llamo Israel deu gen. lxvi. donde s' dize | *y estos nombres de hijos de Israel los vinientes a Egipto, Jahacob y sus hijos etc.* luego Jahacob queda tambien includido enel nombre de hijo de Israel q' fue [. . -dre Ishac, y por la misma consequencia, se puede tambien attribuhir a Abram y [. . puedo dezir en esta materia. Y no tienen contra esto valor las objeciones q' [. . . pone; porq' איוב o Hiyob no es יובב Yobab, ni ay author q' tal affirma, mas solamente el docto Aben Ezra dize, q' un Jshaqui lo dixo, llamandole por esso author vano y | ridiculo. El otro texto del cap vii del Parolipomenon, se ha de explicar conforme | R. Selomoh, a saber q' desde el verso 25 Y Refah su hijo empieça a contar de Efraim | la nueva dependencie q' tuvo de su nueva muger Berihá: y segun esto dize | este Refah hasta Jehosuah, no uvo mas que ocho generaciones. |

IV. No puede seguirse la opinion de los 430 suponiendose q' Keat no entro en Egito: porq' es contra el s. Texto, donde en el gen. xlvi. 2. numerandose las almas q' entraron c̃o Jahacob en Egypto se cuentas, *los hijos de Leui Guerson Keat y Merari.*

V. No áy alguna certitud sobre quien fueste Job, ni en q' tiempo floreciesse: mas de los antigos unos affirman, aver vivido en tiempo de Jahacob, y son los q' tienen el matrimonio de Dina; otros en tiempo de Moseh, otros enel de los Juezes, otros en el de Asueros, otros en el de la reyna Saba, y aun otros q' fue de los q' subieron a Jerusalem del capt° de Babilonia: con q' de esta Historia, se no puede concluhir argum^to^ alguno. —

VI. Sara muger de Abram, no fue hija de Terah, mas fu nieta hija de Aran, ẏ pudo en cierta manera dezir Abrahã q' era su hermana; pq' consta de la s.s. que a los nietos se dá nombre de hijos, luego siendo nieta de Terah, es como si fueste su hija, y desta suerte hermana de Abram; y ansi quieren los Antigos q' aquella יסכה *Ysca* de q' alli se trata, sea Sara, porq' aquella diccion significa princeza, o Señora, ẏ es lo mismo q' Sará, — —

VII. Los 480 años de la salida de Egípto hasta el quarto de Selomoh se cuentan diver- | samente, como se podra notar en la seg^da^ parte de mi Conciliador 9. i. sobre el L° de los Juezes. |

VIII. Los 70 años de la captividad de Babilonia se an de contar del cȧp° de Zidkiahu | en cuyo tiempo se destruyó el sagrado Templo q' fue enel año de 3338 de la cri- | acion del mundo en el onzeno del rey

Zidkiahu, ẏ se acabaron enel de 3408 enel | segundo de Dario. Y por q' Ciro a los 3390 años dio licencia a q' se edificasse el Tem- | plo, y en esto se cumplieron los 70 empeçados del cap^{o} de Jeóyakim y Daniel | q' fue a los 3319, viendo el dicho Daniel q' segun su cuenta los 70 años eran ya cumpli- | dos, y q' con todo cessaua la fabrica del Templo, y el pueblo no era redemido, se ad- | miro grandam^{te} diciendo *yo Daniel considere los libros, el numero de los años etc.* | ẏ entonces le fue respondido lo delas 70 semanas, y declarado q' aquellas 70 años | se entendian del cap^{o} de Zidkiahu, y no del de Jeoẏakim ut supra. |

IX. Tocante a la tabla de los reyes de Jehuda y Israel, me parece muy bien dispu- | esta: yo en aquella 2^{a} p^{te} de mi Conciliador, hize dos, figuiendo en ellas des- | pues de aver conciliado las difficuldades, el literal del Texto, con los pontifices | y prophetas q' florecieron en aquellos tiempos: a ellas me remitto —— |

Con esto Mag^{co} S^{r}. he sueldo las dudas q' un' propone co' mas brevedad ẏ menos exacta- | m^{te} de lo q' yó quisiera; pero assi lo ha permitido el cielo q' yó no sea mio, ni pue- | da responder cō mas dilatacion a lo docto. Porq' supuesto q' yó estoy mediocrem^{te} | informado en las L^{as} Hebreas, Caldeas, Arabigas, y Latinas, perdido la hacienda entre | las varias fortunas de l'America, de libre ẏ solam^{te} predicador, me fugeté a la escuela | donde leo el Talmud q' es nuestra Theologia, cō q' me perdi assi, por avansar a otros, cap- | tivandome de fuerte q' teniendo concebido las mejores obras no uvo mas dia en q' hizi- | esse linea: con q' perdi el gusto. Y p^{r} q' úmd vea q' no es exageracion pondere lo sigui- | ente, dos horas se ocupan en el Templo cada dia, seẏs en la escuela, una ẏ media | en la Academia publica, y particular de los senhores Pereẏras, en las quales hago offi- | cio de Presidente, dos en las correctiones de mi Typographia, q' todo passa por mi ma- | no: de las 11 a las 12, doẏ audiencia a todos los q' ẏa me aguardan p' sus negocios y visitas. | todo esto es preciso. Fue que vino el tiempo q' sobra p^{r} los cuydados domesticos, y responder | a 4 y a 6 epistolas q' se ofrecen por semana, de los quales ni aun haga copia por me | faltar el tiempo. Pero si el Altissimo S^{r} disponiere mis cosas de fuerte, q' yo pueda | escuzar los 500 Cruzados q' yó tengo de renda, o a lo menos consiga librarme de | la molesta ocupacion de la escuela, q' procuro, entonces podre con mas liberalidad | ẏ satisfacion servir a los amigos, ẏ particularm^{te} a úmd, cuyo ingenio reverencio despues | q' fehi aquellos tan ingeniosos e prudentes discursos, anhelando essa obra Chronolo- | gica, tan digna de su admiravel talento. Las q' yó he sacado de seẏs años a esta | p^{te} a luz, son la seg^{da} p^{te} de mi Conciliador, el libro de la fragilidad humana, la | oracion gratulatoria que hize a su Alteza, *y el Thesoro de los dénim de nuestros* | *ritos y ceremonias, este en mi*

lengua materna lusitana, porq' yo *soy por patria Lisbonen-* | *se.* Las q' tengo entre manos son, *Nuestra historia desde el tiempo* en q' acabo flauio | Josepho hasta nuestros tiempos. Notas sobre todas las obras del mismo flavio | Josepho . de la divinidad de la leý de Mose contra epicureos : ý una bibliothe- | ca de todos los L[os] Hebreos, materias, y juicio. Obras en q' no tengo poco trabaja- | do, sin fruto, pues q' no tengo Mecenas, ni tampoco quien se quiera persuadir que | para aquel officio del Talmud se podrian hallar muchos, ý para estotro de mas | honra ý utilidad a los nuestros, raros. Con esto *me despide, hora vale amantissim' S.* |

EL HAHAM MENASSEH BEN ISRAEL. |

TRANSLATION.

Amsterdam, last of January, 1648.

Illustrious Master and most learned Sir,

In two passages of Scripture only have we doubt as to Chronology, and these are as to the duration of the Captivity in Egypt and of the Holy Temple, for, counting the years of the Kings of Israel from the beginning of Jeroboam until the capture of Ossea, there are 241, and parallel therewith, counting those of the Kings of Judah until the 6th of Hizquiahu, in which the said captivity occurred, there are 261. For all the rest all the Hebrews have the same opinion in the computation of the years, without there being any controversy among them. Wherefore it would not be likely that common opinion would change in this. This being taken for granted (assuming this), answering your objections in order, I say that the years of Scripture have not always to be regarded as subject to the same fate, but perforce in order to reconcile some passages we have at one time to take them as complete, at another as fractions, as may be seen in the second part of my Conciliador, e. g. Kings ix. 32 and ix. 37 and elsewhere. Otherwise there would be no possible means of solving many difficulties. And thus we sometimes say that the round number prevails (First Part, ix. 87), and at others that a single day begun of the year counts as a year, and again at others, if such and such a year is mentioned, it means that the year has passed. And the years cannot be understood as being adjusted to the same, with neither more nor less days, as a new sect of Theologians have for some time (of whom vide in the preface to the Term. Vitae). And accordingly it would not seem that the computation of years has altered ever since the flood, which was

in the year of the world 1656, in which year Noah was 600 years old and Metusaleh died. And thus said the ancient sages, that to have waited for the blessed day those seven days (Gen. vii. 4) meant that before the flood they finished celebrating the seven days of the funeral of the said Metuselah.

II. It is in the same way contrary to the sacred text to say that the conception of Abraham was in the 135th "year" of Terah his father, since it is clearly stated (Gen. xi. 26): "And Terah was seventy years old when he begat Abram." In accordance with this it was the seventieth year of Abram, which was 3018, that God revealed to him the captivity of his descendants for a space of 400 years, which, with thirty years more from this time until Isaac's, he being 500 years (Gen. xxi. 5), makes up the number 430 of Exodus xii. And since Scripture says, in Gen. xxi. 4, that "Abram was 75 years old when he went forth from Haran," Tosafoth and the Seder Olam solve this difficulty by saying that twice went he forth from Haran because after God had revealed to him this prophecy he returned to Haran and stayed there five years and then went forth again.

III. From this time you have to count the 430 years of the captivity of Egypt, and no doubt arises from what is said in Exodus, "the stay of the children of Israel," for, as the ancients observed, the Patriarchs all used this illustrious name, and thus they say in Beresit Raba Parasa, 63, proving that Isaac called himself Israel from Gen. lxvi. 8, where it says: "These are the names of the children of Israel that came forth into Egypt, Jacob and his sons;" that is, therefore, that Jacob was likewise included in the name of Son of Israel, which was that of his father Isaac, and by the same argument it could also be attributed to Abram and . . . can be said herein. And the objections which . . . makes have no validity against this, for איוב or Hiyob is not יובב Yobab, nor does any author affirm this, but only the learned Aben Ezra says that one Ishaqui said it (and calls him for this an empty and ridiculous author). The other text of cap. vii of Chronicles can be explained according to R. Selomoh, i. e. that from ver. 25, "And Refah his son," one begins to count from Efraim the new dependency which he got from his wife Beriha, and according to this from that Refah up to Jeosuah there were only eight generations.

IV. The opinion that the 430 years begins from the entry into Egypt cannot be maintained; for it is contrary to the sacred text, where in Gen. xlvi. 11, counting the souls which entered with Jacob into Egypt, are counted "the sons of Levi, Guerson, Keat, and Merari."

V. There is no certainty as to who was Job or when he flourished, but of the ancients some maintain that he lived in the time of Jahacob, and there are that hold him the husband of Dina; others in the time

of Moseh, others in that of the Judges, others in that of Asueros, others in that of Queen Saba, and again others that he was of those who came up to Jerusalem from the captivity of Babilonia: and so from his story no argument can be concluded.

VI. Sara, the wife of Abram, was not the daughter of Terah, but was his niece, the daughter of Aran, and Abraham could in a certain way say that she was his sister, for it follows from sacred scripture that nephews are called sons, and so being Terah's niece, it is as though she had been his daughter, and so Abram's sister. And so the Ancients agree that the יסכה Ysca, who is here mentioned, is Sara, for that word means princess or lady, and is the same as Sara.

VII. The 430 years of the Exodus from Egypt till the fourth of Selomoh are differently reckoned, as can be noted in the second part of my Conciliador, ix. 1, on the Book of Judges.

VIII. The seventy years of the Captivity of Babilonia is counted from the capture of Zidkiahu, in whose time the sacred Temple was destroyed, which was in the year 3338 of the creation of the world, in the eleventh of the King Zidkiahu, and ended in the year 3408 in the second of Darius. And since Cyrus (Ciro) in 3390 gave permission to build the Temple, and therein are completed the seventy from the captivity of Jeoyakim, and Daniel, who was in 3319, when the said Daniel saw that according to his reckoning the seventy were already completed, and that the fabric of the Temple was altogether complete, and the people was not redeemed, he was greatly surprised, saying, "I Daniel have considered the books, the number of the years, &c.," and he was then answered as to the seventy weeks, and it was declared that these seventy years were to be understood from the captivity of Zidkiahu, and not of Jeoyakim as above.

IX. Touching the Table of the Kings of Jehuda and Israel, it seems to me very well ordered. I, in this second part of the Conciliador, made two, following in them, after having reconciled the difficulties, the literal Text with the priests and prophets who flourished in those times: and I refer to them.

With this, Sir and Master, I have resolved the doubts you propound with the greatest brevity and with less exactitude than what I should have wished: for Heaven has so disposed it that I am not my own, nor able to reply at greater length to the learned. For granted that I am moderately informed in the Hebrew, Chaldee, Arabic, and Latin languages, I have lost my estate in the varying fortunes of America ("perdido la hacienda entre las varias fortunas de l'America"); of my free-will only preacher, I betake myself to the school where I read the Talmud, which is our Theology, whereby I am lost to myself, in

order to advance others, forcibly preventing me, after having conceived the finest works, from making of grapes more wine in this line, and have lost the taste. And that you may see that it is no exaggeration, think of the following. Two hours are spent in the Temple[1] every day, six in the School, one and a half in the public Academy[2], and the private one[3] of the Senhores Peréyra[4], in which I have the office of President, two in the corrections of my printing-press, which all passes through my hands. From eleven to twelve I give audiences to all who require me for their affairs and visits. All this is precise, in addition to which comes the time for domestic cares and to reply to the four or six letters which come every week, of which I keep no copy, for the time fails me. Still, if the Most High will order my affairs in such wise that I may be able to dispense with the 500 cruzados which is my income, or at least attain to free me from the troublesome occupation of the school which I look after, I shall thereafter be able to serve my friends, with more liberality and satisfaction, and particularly you, whose genius I reverence, ever since I read those so clever and learned discourses, eagerly admiring that chronological work so worthy of your admirable talent. Those (works) which I have produced in the last six years are the Second Part of my Conciliador, the book of Fragilidad Humana, the congratulatory address I held for his Highness, and the Thesoro de Dinim of our rites and ceremonies, the last in my Portuguese mother tongue, for I am a Lisbonian by birth. Those I have now in hand are Our History from the time where Flavius Josephus left off till our own times; Notes on all the works of the same Flavius Josephus; Of the Divinity of the Law of Moses against the Epicureans; and a Library (Bibliography) of all the Hebrew Books, their contents[5], and my criticism thereof: works in which I have no little fruitless labour, for I have no Mecenas nor either any one who could be persuaded that many could be found for this office of the Talmud, and few for the other which is of more honour and utility to the people. With this I close for the present: Farewell, most beloved Sir,

EL HAHAM MENASSEH BEN ISRAEL.

[1] Synagogue. [2] Beth Hamedrash. [3] Hevra.

[4] One of these was the Abraam Isac Perera referred to in my Spanish list of the Jews of Amsterdam in 1655, *vide* the *Transactions of the Jewish Historical Society of England*, vol. IV, p. 227.

[5] Cp. Hillesum, p. 51.